DOCUMENT RESUME

ED 417 102 SO 028 371

AUTHOR	Pickering, Marianne
TITLE	Lessons for Life. Education and Learning. First Edition. Our Human Family Series.
INSTITUTION	Denver Museum of Natural History, CO.
ISBN	ISBN-1-56711-127-0
PUB DATE	1996-00-00
NOTE	83p.; For related items in this series, see SO 028 372-374.
AVAILABLE FROM	Blackbirch Press, Inc., 260 Amity Road, Woodbridge, CT 06525; telephone: 203-387-7525.
PUB TYPE	Guides - Non-Classroom (055) -- Reports - Descriptive (141)
EDRS PRICE	EDRS Price MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	Adolescent Literature; Childrens Literature; Comparative Education; *Cross Cultural Studies; Cultural Context; *Educational Anthropology; Elementary Education; Foreign Countries; *Multicultural Education; Nonformal Education; *Social Studies; *Sociocultural Patterns

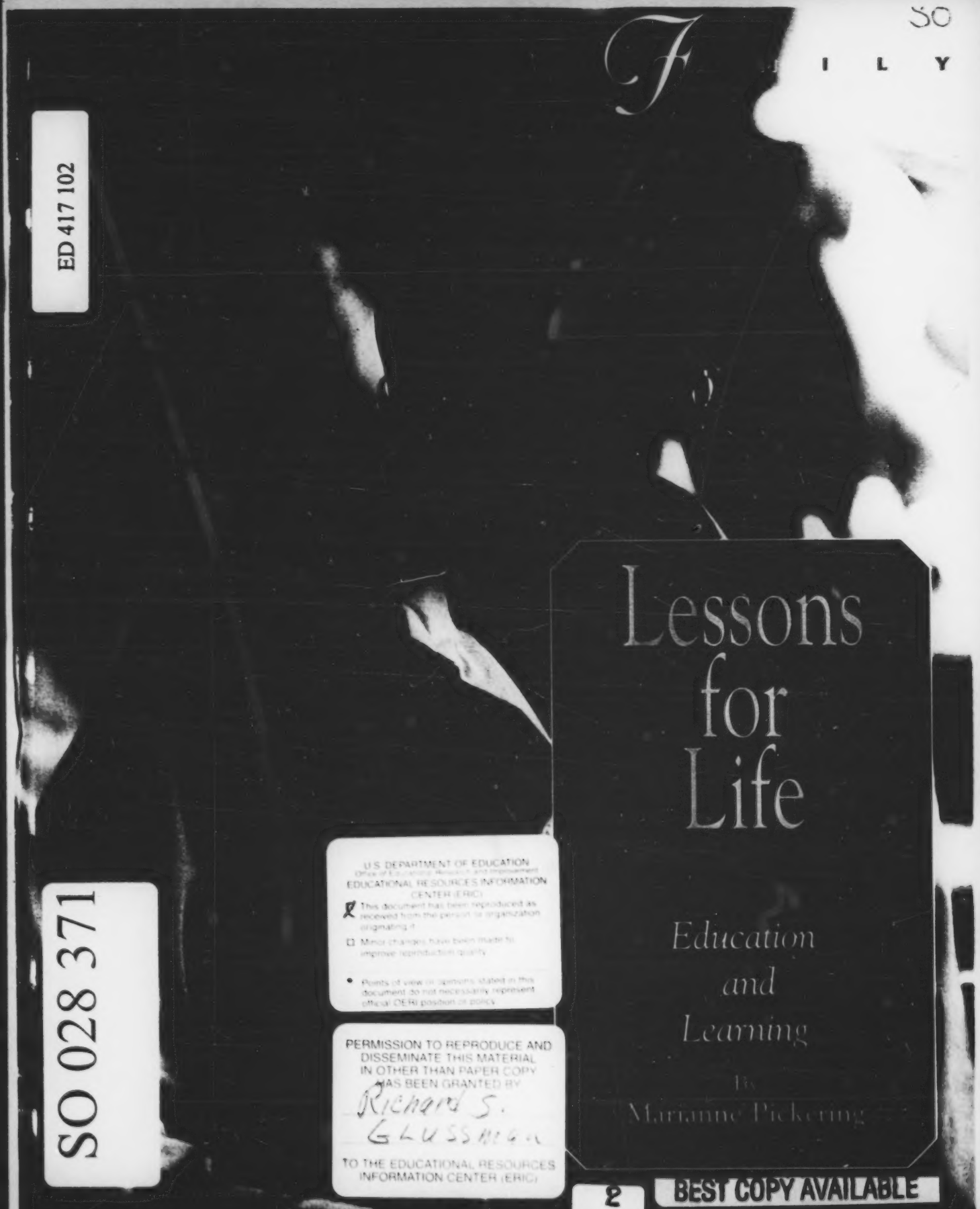
ABSTRACT

This book examines the cultural universal of education from a multicultural perspective and a time dimension. The text is written for juveniles, and includes many color photographs. Chapters include: (1) "What is Education?"; (2) "The Americas"; (3) "Africa"; (4) "Europe and the Middle East"; (5) "Asia"; and (6) "Australia and the South Pacific." The volume concludes with a glossary and a 10-item list of further reading suggestions. (EH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 417 102

SO 028 371



SO

F I L Y

Lessons for Life

Education and Learning

By Marianne Pickering

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☒ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN OTHER THAN PAPER COPY HAS BEEN GRANTED BY
Richard S. Glussman
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

2

BEST COPY AVAILABLE

Published in cooperation with the Denver Museum of Natural History

Lessons for Life

Education and Learning

BEST COPY AVAILABLE

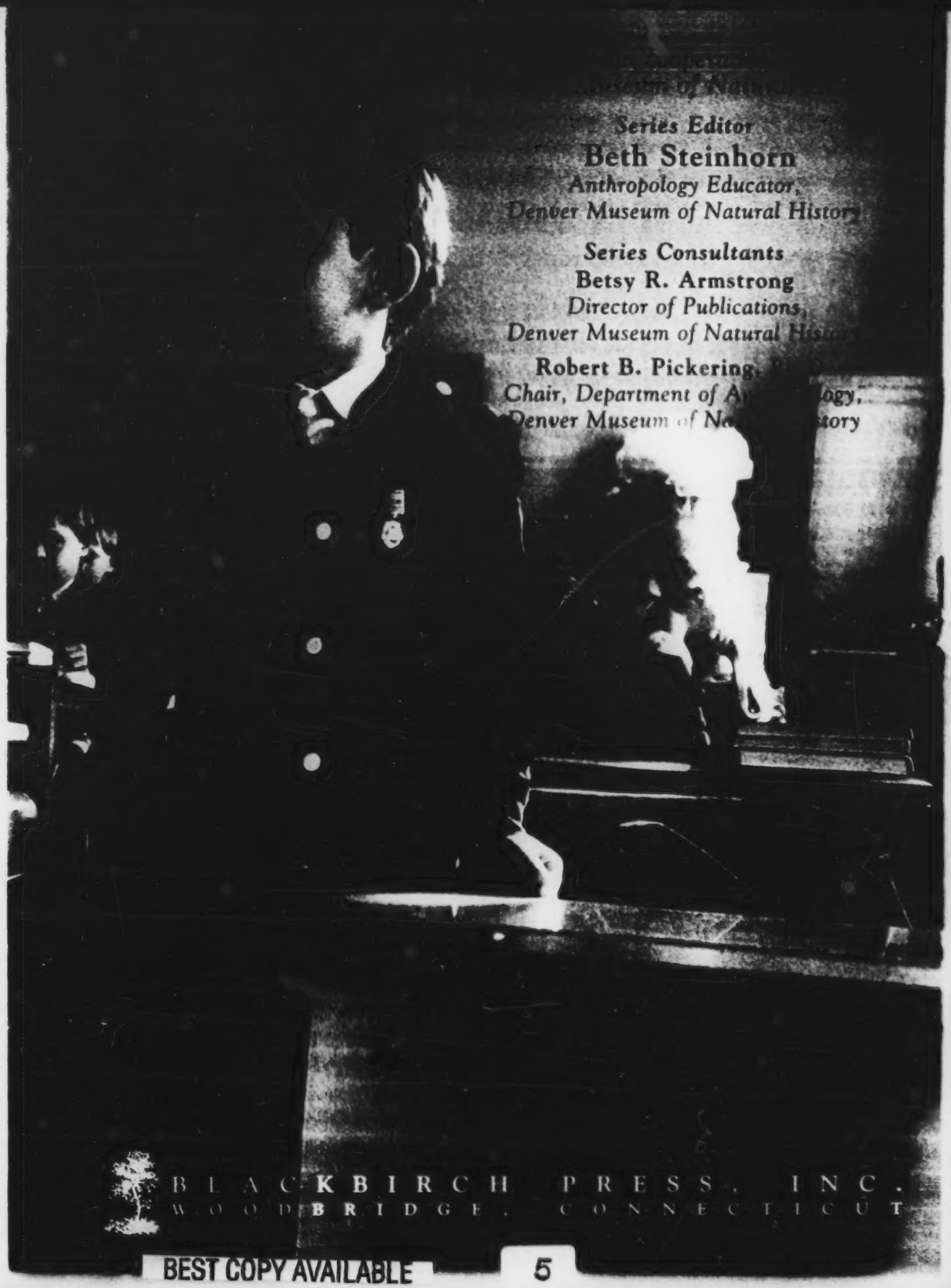
Lessons for Life

Education and Learning

By

Marianne Pickering

BEST COPY AVAILABLE



Series Editor

Beth Steinhorn

Anthropology Educator,
Denver Museum of Natural History

Series Consultants

Betsy R. Armstrong

Director of Publications,
Denver Museum of Natural Hist

Robert B. Pickering,

Chair, Department of A ogy,
Denver Museum of Na tory

BLACKBIRCH PRESS, INC.
WOODBRIDGE, CONNECTICUT

BEST COPY AVAILABLE

- On the cover: A South African student listens closely to her instructor (Peter Magubane/Gamma-Liaison).
- On the title page: A young Russian boy addresses his teacher in a Moscow classroom (Bruce Dale/© National Geographic Society).

Published by Blackbirch Press, Inc.
260 Amity Road
Woodbridge, CT 06525

©1996 Blackbirch Press, Inc.

All rights reserved. No part of this book may be reproduced in any form without permission in writing from Blackbirch Press, Inc., except by a reviewer.

Printed in Hong Kong.

10 9 8 7 6 5 4 3 2 1

Blackbirch Press, Inc.

Editorial Director: Bruce S. Glassman
Editor: Lisa Clyde Nielsen
Production Editor: Laura E. Specht
Photo Research: Ellen Cibula

Denver Museum of Natural History:

Photo Research Assistant: Carol R. Weiskopf
Photo Archivist: Liz Clancy
Administrative Assistant: Mary Bushbaum

Library of Congress Cataloging-in-Publication Data

Pickering, Marianne.
Lessons for life / by Marianne Pickering. — 1st ed.
p. cm. — (Our human family)
"Published in cooperation with the Denver Museum of Natural History"
Includes bibliographical references and index.
ISBN 1-56711-127-0 (lib. bdg.)
1. Educational anthropology—Cross-cultural studies—Juvenile literature.
2. Education—Social aspects—Cross-cultural studies—Juvenile literature.
I. Denver Museum of Natural History. II. Title. III. Series.
LB45.P54 1996
370.19—dc20 94-47413
CIP
AC

BEST COPY AVAILABLE

Contents

Introduction 6

1 *What Is Education?* 9

2 *The Americas* 15

3 *Africa* 27

4 *Europe and the Middle East* 39

5 *Asia* 53

6 *Australia and the South Pacific* 65

Conclusion 72

Glossary 74

Further Reading 76

Index 77

BEST COPY AVAILABLE

Introduction

As we neared the end of an exciting journey through Turkey, my traveling companion and I stood at the back of a commuter ferry and sailed up the Bosporus Strait, away from the capital city of Istanbul. As the boat chugged away, we soaked up the comforting sight of the cozy three- and four-story row houses that lined the shores. The ferry zigzagged across the narrow Bosporus, stopping frequently to unload passengers, and we caught sight of two young girls staring wide-eyed at us. Both my friend and I immediately assumed the girls were sisters—their matching brown hair and deep brown eyes gave them away. The older one—about thirteen—smiled and, without saying a word, held out a crumpled bag of pistachio nuts in a universal gesture of friendship. Tickled, my friend and I accepted and, in return, offered the girls a handful of chocolate candy we kept stashed in our packs for just such an occasion.

Over the next hour, we and many other passengers were entertained as the girls presided over a floating language classroom, designed to teach us the essentials of Turkish: *lüften* ("please"), *feribot* ("ferry"), and, of course, *fistik* ("pistachio nut"). They also offered a small geography lesson as they pointed out their town on the map. In return, we pulled out a map and pointed to our towns—worlds away, or so it seemed. Soon the younger sister—about seven—took my hand and led us down below to where a group of women were unpacking lunches from their bags. We did our best to introduce ourselves, stumbling in Turkish, laughing a little, smiling a lot. Clearly these were our young friends' mothers and aunts—and they were as friendly and gracious as could be. By the time the ferry approached their stop, my companion and I had relished tastes of dates, figs, and börek—the popular and tasty spinach pastries. In return, they had enjoyed listening to our small gifts of American jazz tapes. Before we parted, we exchanged addresses so that we could send copies of the pictures we had taken of each other. Finally, as all good mothers would, the women made sure that my friend and I knew which bus to take back to the city. They even gave us bus tickets in case we didn't have the correct coins.

As we rode back to Istanbul, I marveled at how two groups of people from such disparate cultures could meet and, in just an hour, bridge oceans of differences in order to become friends. How had we managed—with so few words and common experiences—to communicate, laugh, share lunch, and even decide that we actually liked each other? A few years later—on a beach halfway around the world—another encounter brought these thoughts rushing back.

It was during an expedition to the cold, foggy tip of a Siberian peninsula that I met other children, this time gathered, curious, as we stepped off our boat and onto the rocky beach of their small village. A few adults stood watching, more cautious, at the edge of a cluster of grey, peeling buildings that were barely visible from shore.

BEST COPY AVAILABLE

As I stood facing a handful of ten- to twelve-year-old Siberian boys, I was immediately struck by the obstacles that seemed to stand between us: We didn't speak the same language; we knew virtually nothing about each other; and we had only a few hours before our ship continued its journey northbound.

Our first attempts at communication were the obvious hand signals and smiles, but we met little success. Then one of the boys discreetly pulled a small hidden treasure from his pocket, and the others quickly followed suit. Within seconds, our group was presented with a wonderful variety of items, including a collection of carved animals in bone and ivory, small leather pouches trimmed with seal fur, and a rock of a particularly interesting shape. All these treasures were being held out to us for sale or trade, a universal language that all my fellow travelers understood immediately.

Meanwhile, one boy pulled me aside and proudly demonstrated his handmade sling shot. As he aimed at a fence, cans on the beach, and an unfortunate team of dogs chained to a nearby post, he gave me a no-frills lesson in Siberian sling-shot technique.

It had been only twenty or thirty minutes since our arrival, but by the time we all walked up the beach together, we had become at least short-term friends. When we reached town, the boys enthusiastically introduced us to their families. Naturally, we took out photos of our families and offered views in return. We then traded a few modest trinkets and, before we departed, were given a guided tour of the village museum. There we caught glimpses of the spectacular ivory carvings that make the artists of this particular village famous.

In both the bustling outskirts of Istanbul and the remote Siberian village, I came face to face with young people from worlds vastly different from my own. In each case, we were separated by different languages, customs, and lifestyles. Both times, however, curiosity, a desire to learn, and a shared sense of friendship, family, and fun enabled us to bring our worlds together for a brief time.

The memories I have of Turkey and Siberia—as well as others like them—come to my mind often as I work in museums, study anthropology collections, and teach others about cultures. These are recollections I hold particularly dear because, above all, they remind me of what it really means to be human. They prove that, even though people may appear very different on the surface, our differences all grow out of the same basic needs. They grow out of needs that all humans share: the need to communicate; to create and appreciate beauty; to learn; even the need to play and have fun.

All of these needs connect us. What makes us different is how each group of people develops its own unique answers to these needs. Together, their answers create a unique way of life, a pattern we call culture. But, underneath the patterns on the surface—whether we live in a big-city apartment or dwell in a desert tent—we remain linked by our common needs. These needs, and the human spirit that enables us to fulfill them, bind us together into one "human family."

Beth Stennhorn
Anthropology Educator
Denver Museum of Natural History

BEST COPY AVAILABLE

BEST COPY A

1

What Is Education?

American author Mark Twain said, "I never let schoolin' interfere with my education." Many people think that the words "schooling" and "education" hold the same meaning, but school is just one setting where education takes place. Education is really a life-long process of receiving knowledge, skills, and values from many different teachers and experiences. For most of us, learning takes place each day, transforming our lives through new experiences. People learn from talking to friends, listening to parents, and raising children. A person can learn things by walking down the street, playing sports, or watching television. Family, community, and culture all contribute to a person's education.

Anthropologists are scientists who work to record and understand human behavior. Their research reveals that every human culture has systems to guide the mental, physical, and moral

• Opposite: A young girl in an American school concentrates on her drawing.

BEST COPY AVAILABLE

• In Bali, Indonesia, girls perform a classical dance wearing traditional costumes.

growth of its members. Education covers a broad range of human activities—preserving traditions and generating new ideas in almost every aspect of life. It is the way that knowledge is passed from one generation to the next and the rules of social behavior are learned by the young. Education prepares people for the responsibilities of work and nurtures creative talents in individuals. What and how people are taught are determined primarily by the needs and values of their cultures.

Culture itself must be learned. Each of us is born needing to learn what others have learned before us. Being part of one's culture includes learning activities such as using a language, earning a living, running a government, or taking part in religious ceremonies. Each culture has different goals in educating its members. Among peoples of the Pacific Islands, the ability to navigate a canoe in a vast ocean is a respected skill. For Muslims, memorizing the sacred writings of the Koran brings honor and recognition. The Balinese of Indonesia view the physical grace of a classical dancer as a mark of intelligence. Education helps individuals develop those abilities that are most valued by their cultures.

Learning as a Process

Learning is linked to mental and physical growth. How did you learn to use a telephone? As a very young child, you watched and listened to others talk on the phone. You might have played with a toy telephone. Then, you became old enough to use language, recognize numbers, and operate equipment. Adults taught you how to dial for help in an emergency and instructed you in the proper telephone manners. As you matured, you memorized the phone numbers of your friends and developed skill in reading a telephone directory. After your years of practice, you could now teach someone else how to use the telephone.

The process of learning takes many forms. Information can be received by visual learning—one might read a map or watch someone demonstrate how to build something, for example. Knowledge can be transmitted through auditory learning, such as happens in many cultures with oral traditions, where elders impart history and culture to their young through storytelling. Some skills, such as dancing or driving a car, require kinesthetic learning, which means learning to coordinate thoughts and movements through physical practice.

Learning is also an important part of play. Children around the world use play to find out about the world around them and

• American children develop social skills while playing the game of "trust."

to understand the expectations of their society. Games of make-believe let children imitate the actions of people they respect or look up to. By caring for dolls or pretending to hunt, children can practice roles they will assume in adulthood. The processes of exploring and observing the world through play help people of all ages in learning the social and survival skills needed in their environments.

The Things We All Learn

Societies around the globe have created systems to make sure that certain areas of education are not left to chance. Schools are formal institutions where students learn basic knowledge and develop problem-solving skills. Academic subjects—such as reading, writing, mathematics, and science—are the focus of most schools. What is taught in school and how it is taught are usually determined by parents, teachers, and the society at large.

Social education teaches the attitudes and behaviors needed to be a member of a society. By preserving and transmitting cultural heritage, people learn the beliefs, customs, and values of previous generations. Storytelling is one of the oldest crafts known to humans, and oral traditions of learning are found in all cultures. The most common forms of storytelling revolve around folktales, myths, and legends. Elaborate folktales, handed down over hundreds of years, describe the characteristics and customs of the people who tell them. Myths often explain the forces of nature and their relationship to humans. Legends preserve the history of an ancient past. Sharing stories among the community is one way to teach moral lessons and convey cultural values.

• By participating in an annual carp harvest, this boy in the Czech Republic is learning about the local fishing industry.

Students, dressed in hygienic garb at the Rikko Primary School in Tokyo, Japan, proudly display the linguini with meat sauce they learned to prepare.

Vocational training, such as apprenticeships, provides practical experience and prepares young people to take their places in the working world. An apprentice works alongside a master in order to practice the skills of a trade. People seeking professional careers, such as lawyers, doctors, and accountants, attend formal schools to study specialized techniques and rules of behavior. Trained as experts, these students must prove their abilities by passing examinations before they may work. In some parts of the world, however, there are no formal schools. In these areas, parents encourage their children to learn and mature by giving them opportunities to assist adults in traditional occupations. Children are taught to prepare food, make tools and household objects, care for animals, or play music. In all cultures, individuals depend upon the work of others, so, in that way, vocational education benefits the whole community.

Education links the past with the future and unites a society through the shared knowledge of a common culture. Through countless generations, people have acquired more and more knowledge, and cultures have evolved. Examining one practice will not teach you everything about a people or a culture. But learning about others can open your eyes to interesting ways in which people live and work. In the process, you can learn a lot about yourself.

2

The Americas

North and South America—which are connected by Central America—are two great land masses that make up the Western Hemisphere. For thousands of years, the cultures that developed in the Americas were virtually isolated from the rest of the world. Then, more than 500 years ago, history was altered forever by the voyages of Christopher Columbus and those who followed him. Cultures in the Americas have been transformed by the ideas and values of millions of people who have since immigrated to the region from around the globe.

• Opposite: Children attend an informative cultural presentation at the Museum of Anthropology in Mexico City, Mexico.

Academic Education: Continuity and Change

Learning takes place when people interact with information in their environments. Reading a textbook and listening to a lecture are traditional ways that students receive information in schools. Today, scientific discoveries are being applied to teaching and learning. Computers and other forms of advanced technology are allowing growing numbers of users to interact with an exploding universe of information. But as exciting and diverse as these new electronic learning systems are, they cannot replace more traditional methods of personal teaching and the valued institutions of learning that have grown up around them.

Centuries of Higher Learning in Mexico

Throughout the world, students enter universities to learn about cultural traditions and prepare for advanced studies in many academic disciplines. The Universidad Nacional Autonomía de Mexico (National Autonomous University of Mexico) was developed from a colonial university founded by the Spanish in 1553. It is one of the oldest institutions of higher learning in the Americas. Modern artists and architects created a campus that is a national symbol of faith in education for all the people

• Electronic technology is playing an increasingly important role in academic education around the world.

Teaching via Satellites: The JASON Project

• Students, teachers, and scientists use satellites and interactive technologies to share information as part of the JASON Project.

Cutting-edge technology is allowing thousands of young people to participate in the process of science. The JASON Project uses remotely operated vehicles, computers, fiber optics, and satellite transmissions to connect classroom students of all ages to scientists working in remote locations. Students thus can join scientific expeditions taking place even on the other side of the world.

Students and teachers involved in the JASON Project travel from their schools to one of the nearly thirty receiving sites, located in the United States, Canada, Mexico, Great Britain, and Bermuda. Scientists working at different research stations transmit live broadcasts to these audiences several times each day. Through satellite communications and large-screen monitors, students might speak with a biologist who is tracking migrating whales in the Pacific Ocean. Scientists answer questions about their research and demonstrate experiments they are conducting. Using computers, students can manipulate on-site vehicles, cameras, and other scientific equipment to catch an underwater glimpse of a mother whale and her baby off the coast of Mexico, take temperature readings from active lava flows in Hawaii, or test drive an unmanned vehicle designed for use on Mars.

The JASON Project uses interactive technology to excite young people about science. Technology can take students where they have never been before, do things no human can do, and share an unlimited reservoir of information. Computers and other modern technologies are changing what happens in classrooms throughout the world and will shape the lives of students in the next century.

BEST COPY AVAILABLE

● Murals enliven the campus of the University of Mexico in Mexico City.

of Mexico. Colorful murals with designs from the Aztec and other ancient Mexican cultures decorate many of the buildings and connect students with their rich cultural past.

Universities and colleges offer courses in the liberal arts, such as language, philosophy, history, literature, and science. In Mexico, university students must complete these general courses before being admitted into specialized professional programs. Students attend lectures, read books, and write papers on a variety of subjects to develop thinking skills and broaden their understanding of the world.

The Universidad Nacional Autonomía de Mexico offers three different types of study: schools, faculties, and research institutes. Students in the schools study for four years to receive academic degrees in subjects such as biology, engineering, and business. Upon graduation, students may apply for admission into one of the faculties to focus on a single topic, such as internal medicine. Students attend faculties for several more years in order to become experts in their fields and to receive professional titles. Advanced students who want to investigate new theories in science or culture may attend one of the research institutes. Here, students design their own

BEST COPY AVAILABLE

experiments and test original ideas. This three-part system allows students of the Universidad to learn and preserve traditional knowledge while searching for important new discoveries.

Social Education: Teaching the Lessons of Society

How do you learn the beliefs and moral rules of your culture? In most societies, families have the main responsibility for transmitting values and behaviors from one generation to the next. Much of what we know, we learn from our parents or other relatives. The community also serves an important role in teaching young people to be part of their societies. Like the family, the community sets limits and teaches its members the values that are important to the larger group.

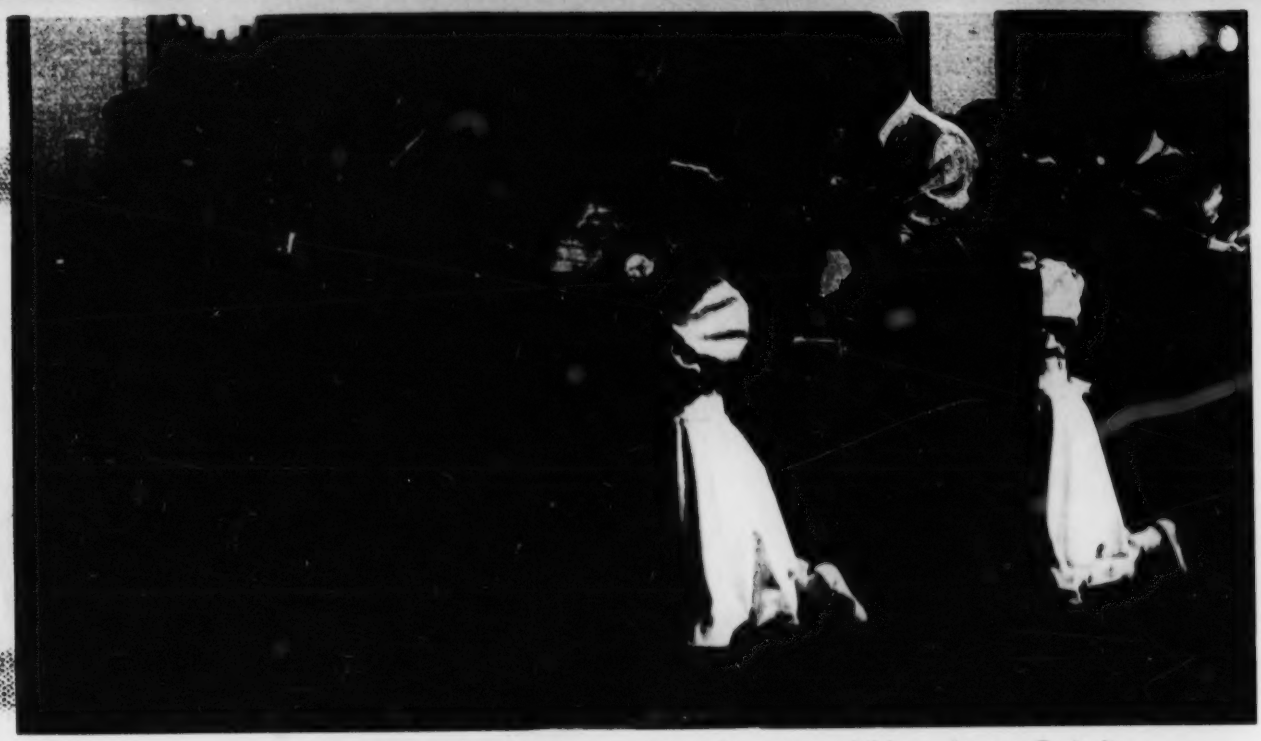
"Listen to Your Elders Because They Have the Most Knowledge."

"My name is Caryl Lomatewama. I am fifteen years old and a member of the Hopi tribe. My culture is very important to me because it gives me something to believe in. I learn about my culture by participating in many different activities. One of them is the butterfly dance. This social dance celebrates the harvest and brings rain. I learned the butterfly dance by practicing it with older girls.

"It is important to me to know how to make *piiki*, one of our traditional foods. Piiki is made from blue corn meal. Ground dried corn must be mixed with the juices of burnt bean ash. I am learning to make piiki by cooking with my mother, grandmother, and aunts.

"I am also learning how to weave baskets. The work is very time-consuming and challenging. My mom takes me with her to gather and help prepare the plant materials. After hours of cleaning and dyeing, it is time to start weaving. It takes anywhere from one week to a month to finish one basket, depending on how big it is and how intricate the design. I want to know how to make baskets so that someday I may pass the skill on to my daughters. In this way, our culture will carry on. As the years go by, more and more of our culture may be lost. I believe that it is important to learn about your culture and to listen to your elders because they have the most knowledge."

BEST COPY AVAILABLE



● In a suburb of Buenos Aires, Argentina, children share a Catholic mass with their parents that teaches religious values and reaffirms the family's spiritual unity.

Preserving Hopi Traditions

Northern Arizona has been the home of the Hopi people for thousands of years. Having lived for so long in a desert of sandy soil, with little rainfall, the Hopi are masters of survival. Despite many natural obstacles, the Hopi are outstanding farmers—visitors are amazed at their ability to grow food crops under such harsh conditions. The knowledge and beliefs of the Hopi reflect thousands of years of experience and are passed on through powerful stories and richly woven oral traditions.

Hopi culture is held together by spiritual strength and a unique view of the world. Religious ceremonies offer prayers to deities through friendly spirits called *kachinas*. The Hopi believe these rituals influence rainfall for a successful harvest and bring happiness to the people.

Sacred legends of the Hopi speak both of past worlds destroyed by misdeeds and of future disasters if people do not follow a way of life that is in balance with nature and all its beings. Stories about the spirit kachinas and their seasonal visits to Earth are told not only to entertain, but also to teach.

BEST COPY AVAILABLE

Lessons about values, spiritual practices, and individual behavior are all taught through the retelling of ancient tales. The very act of storytelling is considered an important ceremony among the Hopi. The same stories can mean different things to people at different times in their lives. The Hopi believe that as they grow, the stories grow with them.

Hopi children are introduced to the spiritual beliefs of their community at an early age. One of the ways Hopi children learn about their culture is through *tula*, small wooden figurines. These dolls, carved to represent the many different kachinas, serve to illustrate lesson-stories. A kachina doll is itself not worshipped, but it does require respect. Traditionally, infants are presented with simple flat kachina figures that can be hung on cradle boards. By the age of two or three, when boys receive miniature bows and arrows, girls are given dolls with fully carved faces and bodies. The dolls are seldom played with, but instead are hung on the wall as reminders of the lesson-stories and to bring the kachinas' blessings to a family. Today, as in centuries past, the kachina dolls help initiate young children into their culture and unite the Hopi people.

• Children are absorbed by a storytelling presentation in Bellingham, Washington, United States.

Teaching Canadian Teens to Cope

Cultures develop ways to support and teach children as they move into adulthood. As part of growing up, children must learn to obey accepted rules of behavior and to participate in the activities of their communities. Traditionally, parents and other relatives maintain ties with young adults—in some cultures, helping them find a first job, establish a new home, or even choose a mate.

Being a teenager, however, can be tough. As neither a child nor an adult, a teenager often feels that rules set by the family and society may not be relevant, or hold meaning. Teens are expected to take on many adult responsibilities, but are often not allowed to make decisions that influence their daily lives. For many young people around the world, the teenage years are a time of experimentation, rebellion, and confusion.

Some teenagers face special problems that arise out of a family situation, a neighborhood setting, or a conflict between cultures. Violence, poverty, and discrimination are powerful forces that can tear apart the fabric of traditional cultures.

The Cities-in-Schools program in Ontario, Canada, is one program that teaches teens how to cope with problems in their lives. As part of the program, adult counselors visit high schools to assist teenagers with personal, family, and social concerns. Together, students and counselors form a community within the school to address topics such as drug abuse, gangs, and dropping out. Students lead discussion groups where they can express their feelings and analyze difficult issues. Through examining their own values and behaviors, teens in the Cities-in-Schools program learn to make positive choices in their lives.

• In the Northwest Territories of Canada, a Loucheux Indian woman counsels a youth at an alcohol rehabilitation center.

Vocational Education: Learning the Value of the Land

People play an important role in the natural world and depend on it for their survival. From the food that we eat, to the materials of the homes that shelter us, most of the things that we need for our survival every day come from nature in one way or another.

Cuba's Escuela en Campo

The production of food benefits everyone in a society. Cuba is an agricultural nation that has actually turned its farms into schools. The Escuela en Campo (school-in-the-countryside) program requires all Cuban students, grades seven to ten, to live away from home during the week on a year-round basis. In this program, the young people work and live together on government-run farms while attending school.

Each school in the Escuela en Campo program is made up of about 500 students, composed equally of boys and girls. Students work in the schools' fields for half the day and attend six periods of academic classes for the rest of their time. All students are expected to study at least three evenings a week. During the summer, schools-in-the-countryside serve as vacation centers for their parents and other family members. Food, housing, and recreation are free to the students' relatives, but everyone is required to contribute two hours of work a day planting or harvesting crops.

The Escuela en Campo program brings agricultural studies into the daily lives of all Cuban teenagers. Students learn to operate machinery, care for farm animals, and raise crops like sugarcane, tobacco, and bananas. The program gives teens from large cities the chance to live a different kind of life and exposes isolated rural youth to a larger world. Over the years, these schools have supplied the country with desperately needed field workers and have greatly increased crop production. Through education, the farming skills learned by students in the Escuela en Campo program have directly improved the lives of all people in Cuba.

Rain-Forest Medicine in Venezuela

The Amazon rain forest contains a wider variety of plant life than any other place in the world. It is home to a quarter of all the plant species on our planet. It is also the home of tribes of peoples whose ancestors have lived there for thousands of years. Over many generations, native peoples of the Amazon rain forest, such as the Panare, have learned to use indigenous (native) plants to cure illnesses and heal injuries.

The Panare are people of Venezuela who use local plants to treat insect stings, cure stomachaches, and relieve painful burns. Healers in this culture know how to stop bleeding by using tree sap, how to reduce fevers with certain leaves, and how to counteract the effects of poisons with tree bark. Panare healers never attend medical schools, and they have no written record of their powerful prescriptions. Instead, the healers hold an extraordinary understanding of plants and their medical properties in their memories. The art of curing sickness is passed from one generation to the next by ritual and example. A healer will spend many years instructing a younger member of the community about the forest's plants and the specific treatments they provide.

• A shop in Belem, Brazil, displays roots and other plant products of the Amazon rain forest.

Scientists from around the globe are now racing to study the many healing plants used by peoples of the Amazon. The specialized knowledge of isolated peoples like the Panare might hold the key to fighting diseases such as cancer and AIDS. Modern development, however, is rapidly destroying the Amazon's unique and fragile environment, as well as the cultures that are part of it. Each year, thousands of square miles of rain forest are cut down for commercial farming and mining interests. Thus, both the forest and the knowledge of the people who live there are threatened with extinction.

Personal Education: Learning for a Lifetime

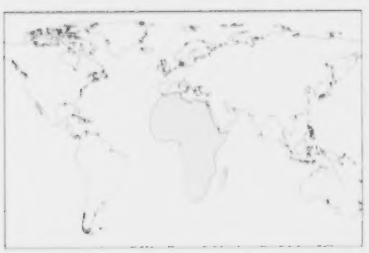
When does one finish one's education? Learning does not stop when a person leaves school. In cultures throughout the world, people are eager to master skills and explore new ideas not only while they are young, but throughout their lives.

Senior Students in Elderhostels

Each year, thousands of older Americans continue their education through Elderhostels. The Elderhostel organization was founded on the idea that people of all ages should have access to learning. To enroll in an Elderhostel program, a student must be at least sixty years old. As part of the program, universities and national parks throughout the world host activities for seniors that combine travel, companionship, and learning. Participants choose a destination based on the subject they wish to study and on their own physical limitations or needs. They might learn to write poetry in Iowa, speak French in Paris, or photograph glaciers in Alaska. Unlike more traditional schooling programs, in the Elderhostel there are no exams, grades, or required assignments. Students learn at their own pace and have a chance to meet others with similar interests. Elderhostelers share a life-long love of learning, and, though each member is different, they all have a curiosity to discover something new and are stimulated by the continually inspiring act of learning.

3

Africa



Africa is a huge continent of great diversity. Collectively, the peoples of Africa speak more than 1,000 separate languages and maintain countless individual traditions and beliefs. Africa is also the scene of great political and social change. As recently as fifty years ago, only four African countries were free of European colonial control. Today, there are fifty-two independent nations in Africa, more than on any other continent.

• Opposite: A group of students in Sierra Leone assemble in their school uniforms.

Academic Education The Search for Knowledge

Many cultures place a high value on the learning that takes place in school. Some see the new school as the key to employment and other children have traditional forms of education. In other schools, teachers from different cultures and backgrounds

• Youngsters in Nacfa, Eritrea, pose with their school books

Islamic Schools in Algeria

The religion of Islam has a strong influence over life in the North African nation of Algeria. For the citizens who are Muslims, and they are nearly 99 percent of all Algerians, the Islamic faith dictates that Islam, the name for the religion, means "the teachings of the holy book of the Koran." The Koran, named from an Arabic word meaning "the reading," is the name given to the words and practices of the Prophet Mohammed. Mohammed urged his followers to "seek education from the cradle to the grave" and "to seek knowledge is to be in pursuit of knowledge." In Islam, learning is the way to improve happiness on Earth and to earn an afterlife in the world after death.

Mosques are not only places of worship, they are also important schools for Muslims. In mosques, adults seeking knowledge attend discussion groups where a learned master, known as a *faqih*, recites verses from the Koran and explains their meanings. Anyone who memorizes all the Koran is greatly honored, but faqihs require special training from a *madrasah*, or religious college. Graduates of a madrasah can preach in a mosque or teach in a *kuttab*. Kuttabs are Islamic schools where children learn reading, writing, and arithmetic. Over the centuries, teaching methods have changed little, and today's kuttabs still stress memorization as the main mode of learning. Most Algerian children learn to read and write the Arabic language from verses of the Koran and classical poetry. Young students also memorize their lessons through many hours of repetition and through focused concentration.

• These students, from Zinder, Niger, show texts they have copied from the Koran.

Kenya's "Pull-Together" Schools

Historically, in many traditional African cultures, children did not attend schools. They learned what they needed to know by working alongside parents and family members. Today, people in rural villages in Kenya are seeking ways to provide a modern education for their children by creating their own schools. *Harambee* is a Swahili word meaning "pull-together." If the people in these communities did not pull together to build and support harambee schools, many students in Kenya would be unable to continue their education beyond elementary school.

Each harambee school is unique, but many get started when community leaders call a meeting for people to express views about the educational needs of their children. Villagers must agree to raise money, construct a building, and hire teachers. Most harambee schools offer courses in Swahili, English, science, mathematics, and history. While money is collected from the whole community to build the school, usually only those children whose parents can afford special fees will attend. Families are so dedicated to their children's education that relatives living in distant cities often help pay a student's school fees.

Harambee schools reflect the values of their communities. People in rural Kenya feel that these schools are the best way to prepare their children for jobs in the future. Often, the only jobs available for graduates are far from home. Workers in cities are expected to return regularly to their rural communities and are counted on to bring back money to support the harambee schools, help local farms, or establish new businesses.

Social Education: Learning Your Role in Society

Societies are made up of people and their relationships to one another. Common understandings and shared attitudes allow people to live and work together in the same society. Drivers in one country are able to travel safely in their cars because other drivers know their place on the road and hold a common understanding of traffic laws. Through social education, people learn

the rules of their culture, what to expect from other members, and their role in society.

Preparing for Adulthood in Zaire

Societies employ various methods to teach young people the values and social skills that they will need as adults. The Ngbaka people of Zaire, for example, use a series of rituals to initiate boys into adulthood. Activities surrounding these initiations are secret, and those who pass through the rites take an oath to never speak about them. An important stage of the initiation involves learning the rules of Ngbaka society. Each boy has a *buma*, or teacher, who instructs him in the expectations of adulthood and how to interact with members of the community. Over many months, initiates are taught to keep secrets and

• A Bushman elder in Southern Africa's country of Namibia teaches a boy how to make fire.

respect other people's property. They learn how to live peacefully with others and to share what they have. By the time they have reached the final ceremony, the boys have already passed from an old life to a new one. They have transformed from children and adopted behaviors and social positions of men.

Developing Democracy in South Africa

Education allows people to understand and participate in the institutions that govern them. Democracy means "rule by the people" and is described not only as a form of government but also as a way of life. A true democracy recognizes the rights of all its people and refuses to allow the government to penalize people because of their race or religion. Democracy allows freedom of speech, and permits citizens to peacefully oppose the actions of their government. While all the people might not agree on a certain political issue or candidate, a representative democracy allows a majority of its people to decide among different issues and candidates.

Before 1994, the Republic of South Africa was not a true democracy. A racial policy, called apartheid, separated the schools, jobs, and homes of white and nonwhite citizens. Only white people—the minority population—had full voting rights, and their decisions determined laws for all the people of the nation. Today, reforms are in place that allow the black majority and other nonwhite citizens of South Africa to have an equal voice in their government.

Successful democracies need informed citizens who can think for themselves in order to make choices. In a democracy, education can strengthen the political process by teaching people *how* to think, rather than telling them *what* to think. Exactly how do people, such as those in South Africa, learn to be active participants in a democracy if they have never been allowed to vote before? Today, the people of South Africa are shaping their political opinions by examining many different points of view in newspapers, books, radio, and television. Citizens must first understand the concerns of their communities before they use this knowledge to vote in elections or run for political office.

• Most of South Africa's students will learn how to participate in a democratic society during the years to come.

People in South Africa will face many difficult challenges in the future. The South African government and other political groups have mounted national campaigns to explain the election process and encourage nonwhite citizens to participate. If their new democracy is to survive, all South Africans will need to learn to take personal action and vote.

Vocational Education: Mastering a Craft

A successful community requires cooperation from all its members. People who live together often divide their labor, and are dependent on each other to process food, manufacture goods,

and provide services. Vocational education enables a society's young to learn how to participate in occupations needed by their culture.

Production Brigades in Botswana

Botswana is an African nation that is experiencing a tremendous shortage of good jobs and skilled workers. More and more young people are unable to find jobs upon leaving school. To improve their living conditions, some people in Botswana are creating their own training and jobs, through small industries and cooperative projects called production brigades. Members of a production brigade are usually friends or relatives who share the work and the profits of their enterprise. Previously unemployed youth now work in group-generated businesses such as construction firms, bicycle factories, and garment industries. Production brigades give unskilled workers on-the-job training. Members usually teach themselves and learn by their mistakes, but they gain work experience and provide skills that are valued by their communities.

Recycling Networks in Senegal

People in some other developing African nations have created their own unique industries. In Senegal, the Groupement des Artisans Recycleurs (Association of Recycling Artisans) promotes the motto "Creating value out of waste." Recycling is nothing new in Africa. Here, discarded materials have been turned into practical household objects and tourist souvenirs for decades.

A highly organized network of workers makes the recycling industry in Senegal profitable. Each member of a workshop is responsible for a specific assignment. First, experienced workers collect scrap materials like metal, plastic, and wood from shops, shipping docks, hotels, and neighborhood trash bins. Nothing goes to waste. Next, at the workshop, other workers have the job of removing and straightening nails, flattening metals, and cleaning items to prepare them for reuse. Finally, skilled artisans transform these abandoned materials into useful and valued

products, such as briefcases, decorated boxes, sculptures, and toy trucks and airplanes.

To become a recycling artisan, a person must be apprenticed to a workshop of artisans to learn the specialized tasks and develop talents. Because they are often the children of artisans, apprentices start their training at an early age by collecting materials. For example, children are paid about two-and-a-half cents for every aluminum can they bring into the recycling workshop. By age twelve, an apprentice will advance to preparing the materials for the artisans. Young apprentices learn to manipulate different kinds of materials and are able to observe the masters at work. After years of practice, apprentices may become qualified artisans and may then join professional recycling organizations.

In Senegal, the recycling artisans who work with metals are usually descendants of traditional metalworking castes. These are social classes, based on occupation, that are still common in many West African cultures. In the past, knowledge of metalworking was passed down through male family members. Even today, only male recyclers may work with metals.

Personal Education: Learning the Language of Music

Music is intricately woven into the beliefs and daily lives of Africa's people. Religious rites, working in the fields, selling in the marketplace, the arrival of guests, the departure of friends, marriages, births, and funerals—all are occasions for music. Cultures throughout Africa value music as a uniting force and as a means of personal expression. In some cultures, only a few people are involved in musical performances. In others, cooperative work is so much a part of society that everyone makes music together.

Not all music is written down and learned from books or formal lessons. For the Yoruba people of Nigeria, aspiring musicians learn from example and imitation. Drummers hold respected positions in Yoruban society. The rhythms that they create communicate important messages and are considered the

• Young boys in the jungle of Zaire practice playing their standing drums.

heartbeat of the community. Drummers perform at all religious rites and royal ceremonies. Their repetitive patterns and combinations of rhythms make up a musical language that connects all Yoruba people.

"I Learned to Make My Drum Talk."

"I am Julius Adeniyi, and I am a master drummer. I am also a member of the Yoruba royal family. I am one of only a few musicians who may perform for my uncle, the king. It took me many years to learn to play the drum. As a young child, I was allowed to sit with the elders to watch and listen as they played. When I turned ten years old, I received my own little drum to practice on. For five years, I was allowed to play only one basic pattern: 1-2-3 1-2-3-4. If I made a mistake, the elders punished me with a drumstick to the head. As I grew, I was taught the rhythms of family songs and dances. I learned to make my drum talk. Now I am an elder, and I hold the knowledge of my teachers."

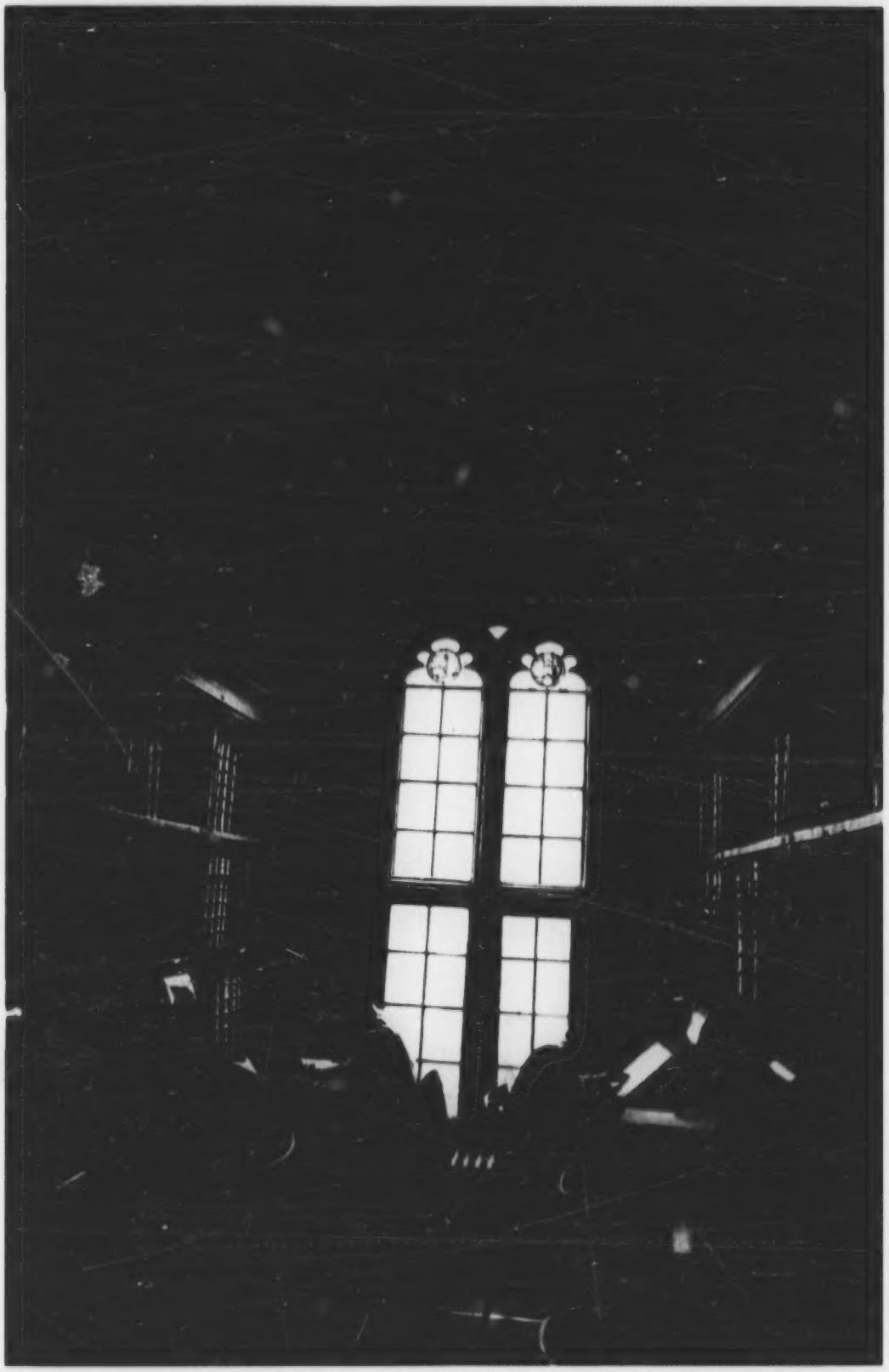
4

Europe and the Middle East

The Middle East lies at a crossroads of three continents—Europe, Africa, and Asia. For many thousands of years, the cultures of these three diverse areas have come into contact with each other in the Middle East. Trade networks between the peoples of the continents have been particularly important in the exchange of ideas, traditions, and values. European nations' colonization of lands in the Americas, Asia, and the Pacific was also instrumental in this cultural diffusion. Today, Europe and the Middle East continue to influence the world profoundly with their richness and variety of cultures.

39

• Opposite: Students at a boarding school in Saint-Denis, France, gathe together for a meal.



• Libraries and museums provide important educational resources for societies throughout the world.

Academic Education: Frameworks for Learning

Around the world, students in schools acquire knowledge and skills that are important to their cultures. Not all academic learning, however, takes place in schools. In many cultures, for example, libraries and museums are an indispensable part of community life. These centers educate people by providing them with a choice of books and materials from many fields of knowledge. The goals and values of a culture are reflected in the kinds of educational institutions it creates.

Transforming Schools in Russia

Because education must reflect the values of the culture, the information taught in schools must match the beliefs of the societies that support them. Schools need the confidence and cooperation of their communities and cannot adopt values that conflict with local culture. But what happens to schools when a culture's values and attitudes change?

For most of the twentieth century, the powerful government of the Soviet Union controlled all aspects of school education in Russia and other Soviet republics. The government decided which subjects the schools would teach and how they were to be taught. All students were offered the same courses of study. Each student was expected to learn biology, chemistry, and physics. Five years of algebra and geometry were also required. Even children with special educational needs or learning difficulties had to complete classes required by the central government. Soviet children were not encouraged to examine or discuss ideas. Instead, they were expected to learn correct answers based on government propaganda and political goals.

Since the collapse of the Soviet government in 1991, the values and beliefs of Russian society have changed dramatically. Today, people are anxious to explore new ideas and determine their own lifestyles. Russian schools have changed, too. Many courses, textbooks, and methods of teaching have been abandoned. Important decisions about what and how children learn are now being made by parents, teachers, and principals.

• Russian children line up to present flowers to their teachers, a customary offering on the first day of school each year.

BEST COPY AVAILABLE

The British Museum of Natural History

Institutions of learning can reflect change, but they must also preserve knowledge and information. Many societies have created museums and libraries to protect and interpret important materials from their cultures or environments. Open to the public for almost 250 years, the British Museum of Natural History in London, England, houses a treasure trove of millions of specimens from the natural world for international study and research. Examples of different plants and animals—many of which are now extinct—as well as the rocks and minerals that make up Earth's crust are used for scientific research. The museum is also a source of leisure and learning for thousands of visitors each year. Exhibits on the processes of life, human development, and the relationships between species provide information and create a sense of wonder for all who pass through the halls. In these ways, the British Museum of Natural History provides a special education by allowing its visitors to examine their own place in nature.

Private schools that meet the individual needs of students are opening in many Russian communities. Changes in education that seemed impossible just a few years ago are a reality today, because the Russian people are transforming their own culture.

Social Education: Accepting Responsibility

People can belong to many different groups at the same time. For example, an individual can be a member of a family, a profession, a community, a religion, and a nation. People are also members of the human species and the world of living things. Through social education, people understand what they owe to these different groups and learn how to fulfill their obligations.

BEST COPY AVAILABLE

Learning to Care for the Environment

More than 200 years ago, Europe became the birthplace of modern industry. Great factories, filled with powerful machines, changed the ways of life in Europe and the rest of the world. One of the lasting effects of industrial development has been pollution. Over the years, vast European forests have been cut down to supply raw materials and make room for large cities and factories. Toxic wastes and other industrial by-products have been dumped into the water and air. Acid rain now threatens much of the European continent.

Many people in Europe are increasingly concerned about Earth's environment and are teaching others about how to protect it. Children in schools throughout Europe study the systems of nature and learn things they can do to promote conservation. Environmental political parties, called the Greens, have gained influence in the governments of many European countries, including France, Germany, Sweden, and the Netherlands. The Greens educate citizens about environmental issues and help pass laws that restrict pollution and the destruction of

The Boy Who Saved a Rain Forest

Roland Tiensuu was eight years old when a visitor came to his school in rural Sweden to talk about tropical rain forests. Roland and the other students were excited by the program, but saddened to discover that the forests might not survive long enough for any of them to ever see one. Roland suggested to the class that they buy some rain forest so that there would be some left when they grew up. The students liked the idea and organized other schools in Sweden to help raise money. The students made up songs about the forest and performed throughout their community for donations. Their teacher, Eha Kern, was inspired by the work of Roland and her other students. She organized Barnens Regnskog (Children's Rainforest), a nonprofit organization dedicated to preserving the forests. Today, more than 6,000 schools in Sweden and the rest of Europe raise money to protect the rain forests of the world. Thanks to Roland's creative idea, nearly twenty-six square miles of rain forest have thus far been saved.

BEST COPY AVAILABLE

natural habitats. Thanks in large part to the Greens and groups like them, environmental education has spread to become important in many cultures of the world. ,

Teaching Loyalty on Israel's Kibbutzim

Unlike the global responsibilities taught by the Greens, some cultures focus more on the duties that an individual owes to the local community. In Israel, some people have developed a unique culture and educational system that fosters this kind of shared community. A *kibbutz* is a settlement based on the cooperation and shared responsibility of its members. The people of

• A group of kids works together to tend a garden on the Kibbutz Eretz in Israel.

BEST COPY AVAILABLE

a kibbutz support themselves with large, ultra-modern farms that raise thousands of animals and have hundreds of acres of crops and orchards. All property and profits are owned collectively by the members of the kibbutz.

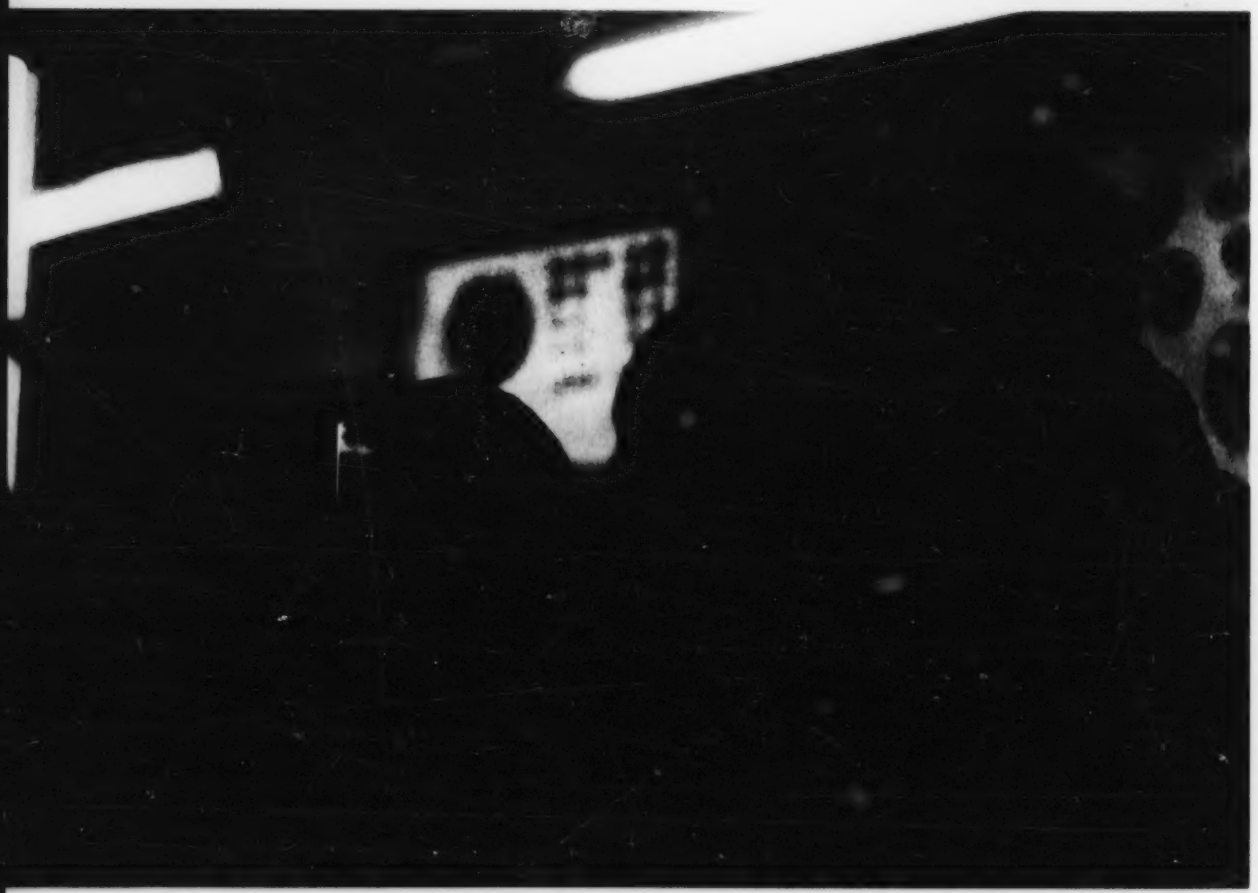
Education is also considered a collective process, and all the members of the group are involved in raising the children of the kibbutz. Loyalty to the community is viewed as the most important part of a kibbutz child's development. Responsibilities that rest with parents and the family in most other cultures are also handled by the kibbutz community as a whole. The kibbutz, for example, cares for children's bodies and health, learning and upbringing, and their work and social life.

Kibbutzim even help young members select their friends. The kibbutz builds friendships for children by organizing them into junior communities, where they spend most of their time together and are encouraged to form strong bonds. Members of the junior community want to be accepted by their peers, and soon learn to go along with the desires of others. Peer pressure is found in many cultures, but on the kibbutz, it is used in positive ways to meet group goals, like planting a garden or performing a play. Every child is expected to contribute and conform to the needs of the junior community.

Junior communities introduce young people to a way of life. Members of junior communities must learn to balance their individual needs with their role in the group. By seeing themselves as part of a larger whole, children develop a sense of loyalty and responsibility, not only to their peers, but toward the entire kibbutz society.

Vocational Education: Joining the World of Work

One of the goals of modern education is to prepare people for employment. Workers must earn wages to support their families and the institutions of their communities. They must also learn to produce and provide the services needed by their societies. Through vocational education, young people in Europe learn skills that will get them a good job in the future.



• Boys at a grammar school in Lincolnshire, England, observe an experiment during a chemistry class.

Germany's Apprentice System

Germany's system of vocational training has deep historic roots, going back to the Middle Ages. In medieval times, masters in a craft or trade were the only people who could buy raw materials or sell finished products. Beginners in a craft were called apprentices. They received training from masters in exchange for their work. Today, more than two thirds of Germany's young people, ages fifteen to eighteen, participate in modern apprentice programs. Half a million German businesses train apprentices in more than 430 different careers, including mechanics, electricians, painters, salespeople, bakers, hair stylists, and medical assistants. Employers, trade unions, and government agencies design special vocational programs for

each occupation. It usually takes students between three and four years to complete a training program.

Apprentices combine on-the-job training with part-time formal school programs. For one or two days a week, students attend classes at a *Berufsschulen* (vocational school). There, students do not learn specific job skills, but instead gain general knowledge about the nature of employment. Through classes on basic work techniques, such as arriving on time, following directions, and completing tasks, students learn to be productive and responsible on the job. Students also study consumer information, bank accounts, and family budgets to prepare for the adult world of work.

Apprentices spend the rest of the week on the job. Employers determine what they learn, as well as where and when they learn it. Apprentices are not charged fees or tuition, but they are expected to work hard. A *Meister* (master craftsperson) often acts as a trainer and role model. Apprentices remain under the control and authority of their Meisters until their training is complete. Young Germans who are successful in their apprenticeships are usually offered permanent jobs at the businesses where they trained.

Training Circus Artists in France

Some people have jobs that are so unique, only a few places in the world offer the special training required to do them. For most of us, a circus means colorful thrills and laughter. For the performers, the circus is a career. Where do you go if you want to learn to fly on a trapeze, perform a somersault on horseback, or juggle while walking a tightrope? You might enroll as a student at the National Center for Circus Arts in Chalon-sur-Marne, France. The school—a four-year college for circus artists—recruits and trains performers from all over the world.

Each student at the center chooses a specialty to study. This involves more than just deciding what one wants to do. The students compete in auditions, and teachers must agree to work with them. Students also need to find partners with whom to train and develop acts. Designing an act with someone takes

hard work and cooperation. Partners must match well physically, get along well, and share common dreams for the future.

The daily schedule at the center is a grueling six to eight hours of physical work. Students take classes in acting, dance, balancing, and acrobatics. Workouts for strength and flexibility include dozens of pull-ups, push-ups, sit-ups, and splits. The students must train their bodies, master skills of mental concentration, and learn to overcome their fears. Prepared to make a living as clowns, animal trainers, or aerialists, graduates become star performers in circuses throughout the world.

Personal Education: Learning to Play the Game

People in all cultures enjoy watching and participating in games. Learning is an important part of the games we play. Sports demand a combination of physical strength and mental alertness, and people must practice and train their bodies to perform skillfully in athletics. Many sports fans study scores and memorize statistics. One sport—soccer, the world's most popular—is played throughout Europe and in almost every country on Earth.

Italy's National Pastime

Soccer is unquestionably the most popular game on our planet. More than half the people in the world watched the finals of the 1994 World's Cup on television. The Italian team was among the champions to play in these finals, but soccer in Italy is not reserved for only a few professional players. Similar games have developed in many cultures around the world, but Italians believe that soccer got its start in Italy. Legends are told of two Roman soldiers who got bored and began kicking a stone around (some versions report it was a head!). For centuries, young Italians have played soccer everywhere—from stone-paved city streets to rolling, green open fields. Generations of these players have practiced for hours each day and developed their skills. Today, many young soccer players in Italy work on improving their techniques through organized youth

• Children play soccer in a hidden plaza in Rome, Italy.

teams. Players train with coaches for speed and stamina. They perform drills and work to improve their balance and pacing of the ball. Although some players dream of someday being part of a championship team, most just love to learn and play the game.

5

Asia

Six out of every ten people in the world live in Asia. It is an immense continent of dramatic contrasts. Asia has some of the coldest, hottest, driest, and wettest places on Earth. Parts of Asia are home to massive concentrations of people; other areas are almost uninhabited. Asia's huge and growing population is the cause of great social problems, but it also provides tremendous human resources. Education in Asia must help its peoples to meet the diverse needs of their environments.

• Opposite: A young girl practices her calligraphy technique during a class at the Children's Palace in Shanghai, China.

Academic Education: Efforts for Achievement

Many Asian cultures are dedicated to—if not obsessed with—schools. This commitment to education has its roots in ancient traditions of respecting authority and conforming to the needs of a group. It also has origins in ancient beliefs that stressed both physical and mental discipline and search for improvement. Today, education in Asia's schools reflects both the traditional and contemporary values of Asian peoples.

Chugakko: Japanese Junior High School

The kind of learning that takes place in school is highly valued in Japan. Japanese students attend classes Monday through Friday and half days on Saturdays all year round. They have only three weeks off each year for vacation. Most children in Japan enter school by age three, and an impressive ninety-four percent of them finish high school. Daily life for Japanese children can be summed up in a single word: school.

• Uniformed students march together at the Rikkyo Primary School in Tokyo, Japan.

"The Hopes of Our Parents Rest with Us."

"My name is Yuka Ichihashi and I live in the city of Nagoya, Japan. Going to school in Japan is like being in the Army. Uniforms are required, teachers demand respect, and students must follow a strict schedule. Monday through Saturday, I ride my bicycle to reach school before 8:00 A.M. Each day, teachers for six subjects come to my classroom. Over a week we study thirteen different courses—Mathematics, Classical Japanese, Modern Japanese, English Grammar, English Reading, Japanese History, World History, Science, Art, Chinese Calligraphy, and Home Economics. After school I have a snack, listen to music, and start my homework. Parents and teachers feel that high school students should spend four hours each weeknight and six hours on Saturdays and Sundays studying. A private teacher comes to my house on Monday and Thursday evenings to tutor me in Mathematics. On Tuesday and Friday nights, I go to English Conversation School. After class on Saturdays, I train at a swimming school. There is a lot of pressure for Japanese students to do well. The hopes of our parents rest with us."

Chugakko is junior high school in Japan. The subjects taught in chugakko emphasize basic skills and abilities, focusing on mathematics, science, and language. Chugakko students spend much of their time learning to read and write the Japanese language. Unlike English, which has only twenty-six letters, Japanese is made up of thousands of characters, called *kanji*. Most characters are learned by hours of memorization and drill. Elementary students must be able to read and write about 1,000 kanji. By the end of junior high school, students must know more than 1,900 characters.

As students approach the end of chugakko, they have less and less free time. Most teenagers take after-school classes, are tutored by private teachers, and spend long hours studying. Entrance exams for high school and college put many Japanese students under tremendous stress. Students are selected for admission into advanced schools solely on their performances on these series of tests. Scores on the exams may affect not only where students will go to high school or college, but also where they will get a job and what kind of lives they will have as adults.

BEST COPY AVAILABLE

Uniting Peoples in the Philippines

Academic education can serve to bridge differences among the diverse peoples of Asia. Almost a century ago, a vast collection of more than 7,100 islands won independence from Spain. The Philippines was Asia's first republic, but it continues to struggle to become one nation. Groups of people living on isolated islands speak more than eighty languages and have little contact with the national government. Many islanders do not view themselves as citizens of the Philippines. Instead, they lead traditional lives, holding fast to customs and cultural attitudes that have changed little over the centuries.

Today, students in schools throughout the islands study lessons and communicate in the Pilipino language. They also learn about Philippine history, government, and the responsibilities of being a citizen. Schools are helping the young people of the Philippines to develop national pride by teaching them to consider the needs and future of their nation.

Social Education: Molding Society's Members

Crowded living conditions and limited resources make conforming to the wishes of a larger group necessary for millions of Asia's people. In many Asian cultures, it is believed that what is good for society is good for the individual. Through their social education, Asia's people learn to consider the desires of the group over their own needs.

A Day at Yo-er-yuan: Chinese Kindergarten

As the morning sun rises, dozens of bicycles arrive at the school's front gate, each carrying a child. Inside the gate, health-care workers dressed in white question every child: "Did you eat a lot of sweets over the weekend?" Loudspeakers fill the courtyard with military-sounding music as children march in straight lines into the building. Throughout the school day, the children are orderly and quiet. They are not allowed to talk to others while they build with blocks and draw.

BEST COPY AVAILABLE

● Kindergarten children arrive for school with their parents in Shanghai, China.

They eat their lunch in silence and finish every bite. All the children squat at once to use the bathroom, as they learn to regulate their bodies to the rhythms of their classmates. Most of the children will be picked up at 6:00 P.M., but some go home only on Wednesday evenings and weekends. The children are in *Yo-er-yuan*, Chinese kindergarten.

In earlier times, young children in China were cared for only by family members. They were raised in their homes by full-time mothers, taken to the fields by parents who farmed, or cared for by older sisters and brothers. Today, Yo-er-yuan is a solution to the problem of how to care for and educate young children who have two working parents. Just as on a kibbutz in Israel, the raising of children in China is viewed as a shared responsibility for the whole society. But why are these schools so strict and regimented?

More people live in China than in any other country in the world—the country's population is now about 1.2 billion. Because of the rapidly expanding numbers of people, population control is a national priority, and most families have only one

child. Today, Chinese parents worry about what child-development experts in China call the "4-2-1 syndrome:" four grandparents and two parents spoiling one child. How can children growing up without siblings learn to cooperate and view fellow citizens as brothers and sisters?

Schools such as Yo-er-yuan in China are viewed by parents as a remedy to the potential problem of spoiled children in single-child families. Kindergartners discover at an early age that they are members of a greater society, and they learn to treat each other as equals and to obey the rules of the group. The Chinese believe that teaching young children to be part of a school connects them to something much larger: their society and nation.

Becoming a Monk in Thailand

Many cultures in Asia are united not only by a government, but also by strong religious beliefs. Most of the people of Thailand are Buddhists. The influence of the Buddhist religion is so powerful that it affects almost all aspects of Thai life. The ideal way for a Thai Buddhist man to spend his life is to become a monk—but not everyone in the country can enter a Buddhist monastery. So at least once during their lives, most Thai men put on orange robes and become a monk for a few months.

The life of a Buddhist monk is simple and disciplined. He must shave off his hair and walk barefoot. Each morning, he leaves the temple to beg for food. Much of the rest of the day is spent in silent meditation. The Thai people consider a man's brief stay in a monastery as an important part of his moral education. Thai men who have been in monasteries are known as "ripe," while those who have not are called "raw."

Boys between the ages of twelve and eighteen sometimes enter a Buddhist temple as novices to receive special religious training. An important part of a novice's education is the memorization of chants. Every religious activity or celebration requires chanting by monks and novices. These rituals either offer blessings for protection or remove spiritual danger. Learning chants, however, is more than just reciting words.

• Young Buddhists listen to a lecture in their monastery classroom in Thailand.

Chanting must be done according to certain tunes and with certain musical rhythms. With these limitations, monks are able to memorize impressive amounts of words in the correct order. At the first sounds of morning, throughout the day, and into the darkness of evening, novices and monks alike in Thailand can be heard practicing their chants.

Vocational Education: Preparing for the Future

Much of the world's industrial strength is found in Asia. Products sold all over the world are manufactured by Asia's huge workforce. As Asia has grown in economic power, its people have come to rely much more on their industries for survival. Various Asian peoples have used education to enter the global marketplace and improve the lives of future generations.

South Korea's Warrior Workers

Check the clothes in your closet, the appliances in your kitchen, and the electronics in your living room. You probably will find at least one product made in South Korea. The economy of South Korea is one of the strongest in the world. It is home to the world's largest steel plant and textile factory. South Korea also has one of the world's most hard-working and disciplined workforces.

Training for many workers in South Korea resembles a military boot camp. Motivation and attitude are emphasized, rather than specific job skills. Companies believe that workers can learn to perform any task, once they develop the right frame of mind. During the first year at a company, new employees spend almost all their time with co-workers. They even spend their annual four-day summer vacations together. Vacation activities like wrestling, volleyball, and singing contests encourage teamwork and company loyalty. Companies in South Korea view their employees as warriors in the battle of global business competition.

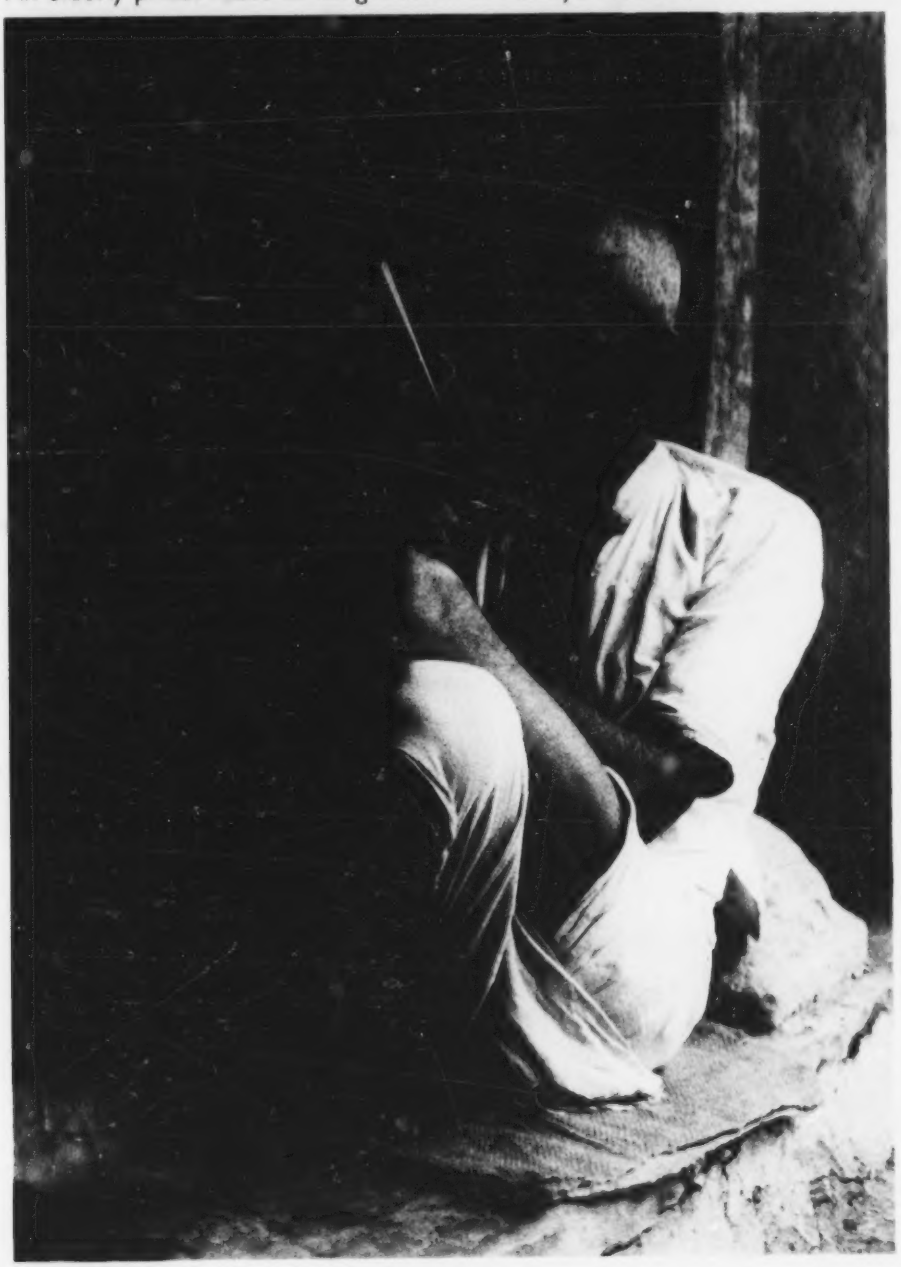
Unlike workers in most of the world's factories, who hold a single position, many South Korean workers learn their duties through job rotations. Workers perform a specific job for a few weeks and are then moved to another position. Employees develop a knowledge of many different jobs within a company and are able to do any task asked of them. When a job needs to be done, there is always an experienced worker available to do it. Exceptional loyalty and efficiency help South Korea's workers fill your home with the products they make.

• Having completed their training, women taxi drivers wait to receive their licenses during a ceremony in Seoul, South Korea.

Training Teachers in India

Teachers everywhere train workers and instruct students, but how are teachers trained, and by whom? It is estimated that one fifth of the world's school teachers live in India. Despite this impressive figure, India has a shortage of qualified teachers. India is a nation with a huge and quickly growing population.

• An elderly priest reads to his grandson in Madhya Pradesh, India.



The government requires that all Indian children receive at least five years of free school education. But while new schools are being built each day, many do not have enough teachers to meet current needs.

Often, teachers in India have attended school for only a few more years than their students. Teachers' salaries are small, and they often cannot afford to attend colleges or universities. India's elementary school teachers must complete eight years of school and two years of additional training. Some communities are now establishing special training centers to provide teachers with better skills and educational materials. Teachers learn ways in which they can provide instruction in at least three of India's sixteen official languages. They also learn to design lessons that match the ages of their students and find out how to evaluate test scores. Teachers hope that this training will help them earn more money and offer a better future for the children of India.

Personal Education: Learning Inner Rhythms

Dance is movement of the body that expresses an idea or emotion. Unlike the movements that people perform in everyday living, dancing does not relate to travel, work, or survival. Instead, people dance for the pleasure of experiencing their bodies and surroundings, or to communicate certain ideas. In many Asian cultures, learning to dance helps people communicate with each other and explore their own inner feelings.

Classical Dance in Bali

Bali is an island in the Republic of Indonesia. Influenced over centuries by many different Asian cultures, the Balinese preserve a complicated system of religious beliefs. Certain traditional dances, for example, are performed to celebrate visits to Earth by various gods. Balinese dance combines movement, music, and acting. No dance is without a story or meaning. By the time they are adults, most Balinese will have seen certain dances hundreds of times and know all the movements by heart.

• Young Indonesian girls learn classical dance on the island of Bali.

Classical dance in Bali is taught by imitation. Young pupils, usually under ten years old, follow every movement of their teachers like shadows. The teachers stand behind the students, forcing their fingers, arms, and legs into expressive positions and tilting their heads to the accents of a drumbeat. This body-to-body lesson is repeated until the students can perform the movements of the dance almost intuitively.

6

Australia and the South Pacific

Australia is as large as the United States, but has less than one tenth the population. The tiny outcroppings of land that make up the Pacific Islands sprinkle an ocean that covers much of our planet. Peoples of Australia and the South Pacific are isolated from each other and the rest of the world by vast distances. Thus, education plays an important role in connecting these people to their heritages and to each other.

• Opposite: Maori carvers and sculptors in Rotorua, New Zealand, learn woodcrafting techniques in a class taught by a master.

• Elementary school students participate in a class on the Pacific island of Tonga.

Academic Education: Reaching Remote Students

Sparsely populated areas of the world often have only a few students in hundreds of square miles. Separated by great distances, special challenges face students, teachers, and schools in these areas. The people of Australia have created a unique system to connect students and their studies.

Australia's Schools-of-the-Air

How would you like to ride the bus all day just to get to school? Children living in isolated areas of the Australian outback would have to do just that if it weren't for radio schools-of-the-air. Like students involved in the JASON project in the United States, distance education enables Australian learners to interact with information, teachers, and other students hundreds of

miles away. Children enrolled in schools-of-the-air talk directly to their teachers and classmates using two-way radios from home. Students receive and turn in their homework assignments and exams by mail. While more advanced technologies, such as video teleconferencing, may replace this system in the future, radios and letters provide a practical and inexpensive way to educate students in Australia's most remote regions.

Social Education: Building a Sense of Self

Throughout the world, education helps people develop a cultural identity and a sense of belonging. Many of today's societies are made up of people from different cultural backgrounds. An individual's family often combines two or more cultures. People with a desire to participate in more than one culture must learn to balance sometimes conflicting knowledge, skills, attitudes, and abilities. Through the process of social education, societies

• A young Aborigine girl learns how to use a computer at a school in Jabiru, Northern Territory, Australia.

BEST COPY AVAILABLE

preserve different cultural traditions and provide people with chances to discover who they are.

New Zealand's Dual Cultures

The Maori are native people of New Zealand who, more than 150 years ago, waged bloody battles with invaders from England. The English eventually won, but they signed a treaty with Maori chiefs promising that their ways of life would be protected forever. By law, all public schools in New Zealand still support this Treaty of Waitangi. Today, the population is a mixture of Maori and people of European descent. Schools are bicultural—they offer courses on the language, history, beliefs, and arts of both Maori and British peoples. All students are encouraged to find out about these different traditions, learning to understand and respect the cultures that make up New Zealand society.

"I Have the Chance to Learn Things in Different Ways."

"My name is Arihia Waikari. I am ten years old and live in Gisborne, New Zealand. I am the youngest of the family and live with my Mum, Father, sister, and brother. My mother's family is European and my father is Maori. My father is a builder—he builds houses and other buildings.

"I like to swim and am learning outrigging. Outrigging is a popular water sport in New Zealand. We have a team of six paddlers in each canoe and one person to steer. Traditional Maori canoes called *wakas* are used. My team will have to train hard if we want to do well at the national competitions held each year.

"My class teacher is Mrs. Kingi. She is a Maori and sometimes uses the Maori language in our classroom. I enjoy learning new Maori words. Once a week, a Maori group visits our classroom to teach us songs, language, and culture. Our school Maori Club practices action songs to perform at festivals. In school, we also study math, art, science, and social studies. After school, we have hockey practice with my Dad. He's our coach.

"I am very happy to be part of two cultures because I have the chance to learn things in different ways."

BEST COPY AVAILABLE

• Maori girls conduct an experiment during a science class in Auckland, New Zealand.

Vocational Education: Linking the Old and the New

In many Pacific cultures, people learn traditional knowledge, values, and skills by word of mouth and example. Tourism has become an important industry in the Pacific Islands, bringing many unexpected changes to the islanders' ways of life. Today, through vocational education, they can learn to link past traditions with the needs of present and future generations.

Building Canoes on Ponape

On the island of Ponape, in Micronesia, parents, brothers, sisters, uncles, aunts, and grandparents are all important teachers. Young people learn the activities of their culture through community education and apprenticeships. Most traditional skills are learned while working side-by-side with an elder. Knowledge needed for daily life, such as how to fish, how to weave baskets, and how to harvest coconuts, is free for all children to observe and practice. Matters dealing with magic, medicine, and ritual, however, are more difficult to learn. It is believed that this knowledge is sacred and must pass only to selected individuals within the community. Elders who hold this valued information release it to others only gradually, over time. Some advanced

A master craftsman teaches a group of Maori students about the art of metalworking at the Auckland Technical Institute in New Zealand.

skills, like canoe-building, are highly guarded. A child who shows interest in canoe construction will be selected by the community to learn that particular skill. Each child is given at least one skill, although some will master many.

For hundreds of years, canoes were an essential part of survival for the people of Ponape. They were used for transportation between islands and for fishing. Today, motorized boats and canned food have made many traditional skills obsolete. But at the Nett Cultural Center, young people receive training from elders in their traditions and cultural history. The sale to tourists of canoes and other arts produced at the center provide money for student and community projects. Through such projects, the people of Ponape hope to preserve their past while they improve their future.

Personal Education: Learning to Speak Through Dress

What does the way you dress, style your hair, or decorate yourself say to others? Clothing and ornaments are important aspects of communication among all people. Within one's community, clothing can identify age, sex, and status. For many cultures in the Pacific, people use body decoration to express themselves in an unspoken language.

Papua New Guinea's Sing-Sings

Much of the island nation of Papua New Guinea is covered with lush tropical rain forests. Many people fulfill all their daily needs from their environment—they grow their own food, fish, hunt, and gather wild fruits and vegetables. Unique cultures

with different languages and ways of life are found throughout Papua New Guinea, but all value body decoration as a major form of communication. The materials that people use to create fantastic headdresses and colorful face paints can indicate their status in the community or identify them as part of a group. In some Papua New Guinea cultures, the decorations are costumes that tell a legend from the past to new generations. For other peoples, decoration is a form of self-expression that lets a person stand out from the group as an individual.

The government of Papua New Guinea is proud of the country's many cultures and wants to support their ways of life. In some regions, sing-sings—tribal dance competitions—are sponsored to attract tourists and preserve cultural traditions. Many of the dancers' outfits are so elaborate that they need the help of several people to put on.

In past generations, items used for decoration were either available from the environment or were obtained through local trade networks. Clays for face paints, orchids and other flowers, grasses, leaves, pigs' tusks, bird feathers, and seashells were important parts of traditional costumes. Today, participants in sing-sings are substituting some new items for their decorations. Mirrors, photographs, commercial make-up, pieces of glass, and plastic beads are all recent colorful additions. By incorporating modern materials into their traditional body decorations, the people of Papua New Guinea are saving valued traditions while they learn new ideas for the future.

• Men in Papua New Guinea display elaborate costumes and colorful face painting as part of a traditional ceremony.

Conclusion: Why We Learn

A child is not born with culture; it must be learned. That is why learning is an essential part of being human. A person's skills for survival, beliefs and attitudes, behaviors, and roles in the community are all learned as part of growing up.

As societies become more complex, the amount of knowledge to be passed on from one generation to the next becomes more than any single person can know. To teach their members, societies have developed overlapping systems of educational resources for transmitting cultural knowledge to future generations.

Schools are key institutions in these societies' educational systems. In schools, students learn basic information that is important to their development. They may be taught such skills as reading, writing, doing mathematical computations, interpreting data, and drawing conclusions. Academic education around

• Through the societies in which they live, children learn how to become adults by learning the social roles they are expected to play.

the globe includes a broad range of knowledge and intellectual skills. In Algeria's kuttabs, for example, children memorize classical Arabic poetry, while advanced students at the Universidad Nacional Autonomía de Mexico design their own experiments.

Not all learning, however, takes place in schools. People are also taught the social skills and behaviors that are required to be productive members of society. In all cultures, young children are taught the values and traditions of previous generations.

Adults too must learn to adopt new behaviors and skills. Members of Green parties in Europe, for example, are teaching others about the environment. The people of South Africa are learning to participate in a democratic government as their society discards the discriminatory practices of apartheid.

Vocational education provides practical skills that prepare people for the world of work. Vocational training may take place in special schools, like Cuba's Escuelas en Campo. It may take place through a young person's formal apprenticeship with an experienced master, as is common in Germany, or by working alongside an elder, as is common in Ponape in Micronesia.

Education can also be a personal goal that permits us to develop our individual talents and forms of self-expression. Drummers in Nigeria, members of an Elderhostel program, and soccer players in Italy, for example, learn skills not only because they are valued by their cultures, but also because they give each student personal satisfaction. This kind of personal education allows people of all ages to pursue their own interests and expand their creative talents.

Because we, as humans, are constantly learning in so many different ways, we are forever changing our view of ourselves and the world around us. As we acquire new skills or information, the expanded knowledge often enables us to enjoy a greater feeling of self-worth or to better understand what we experience. It is only through the fundamental processes of education and learning that we truly feel a sense of moving forward in life. And living and learning are so closely tied to one another that we inevitably find ourselves living to learn and, thus, learning to live.

Glossary

academic Relating to school activities that have to do with general knowledge and problem-solving.

apartheid An official policy of racial segregation that was formerly enforced in South Africa.

apprentice A person who agrees to work for a master craftsperson in return for instruction in a skill or trade.

Berufsschulen Vocational schools in Germany that combine on-the-job training with classroom instruction about the duties of employment.

buna A man who instructs a boy in the rules of Ngbaka society and guides him through initiation rituals into adulthood.

chugakko Junior high schools in Japan.

Cities-in-Schools An Ontario, Canada, program for helping teenagers learn to make positive life choices.

Elderhostel An international organization that promotes education and offers classes and learning trips for people over age sixty.

Escuela en Campo Cuba's school-in-the-countryside program, in which young people live on government-run farms while attending school.

Greens A philosophy and several European political parties that encourage environmental protection.

harambee A Swahili word that means "pull-together." It is used to describe schools in Kenya that are built and supported by rural communities.

kachinas Supernatural beings who are believed to do acts of kindness and bring happiness to the Hopi people.

kibbutz A collective settlement in Israel based on the cooperation and shared responsibility of its members; the plural form of the word is kibbutzim.

kinesthetic education Teaches body movements and sensations that can be learned through practice.

kuttab A traditional Islamic school where children are taught arithmetic and learn to read and write Arabic.

liberal arts Subjects of some college courses, including literature, philosophy, languages, and history.

madrasah An Islamic religious college where students train to become faqihs—learned masters, or teachers, of the Koran (the sacred book of the Islamic religion).

Meister In Germany, a master craftsperson who serves as a teacher and role model for young apprentices.

mosque An Islamic place of worship as well as an important school.

production brigades In Botswana, small industries and cooperative projects run by different groups of people who have close relationships, such as friends or relatives.

social education Teaches the attitudes and behaviors needed to be a member of society.

Treaty of Waitangi A treaty signed in 1840 between the Maori (indigenous people of New Zealand) and the British in which the British promised to protect the Maori and their traditional ways of life.

vocational education Prepares a person for an occupation or employment.

Yo-er-yuan Chinese kindergarten.

Further Reading

Casagrande, Louis and Sylvia A. Johnson. *Focus on Mexico: Modern Life in an Ancient Land*. Minneapolis: Lerner Publications, 1986.

Cushman, Kathleen and Montana Miller. *Circus Dreams: The Making of a Circus Artist*. Boston: Little, Brown and Company, 1990.

Fox, Mary Virginia. *Papua New Guinea*. Chicago: Childrens Press, 1994.

Lineker, Gary. *The Young Soccer Player*. London: Dorling Kindersley, 1994.

Marent, Michael. *The Land and People of Kenya*. New York: Lippincott, 1989.

Medlicott, Mary, ed. *Tales for Telling from Around the World*. Illustrated by Sue Williams. New York: Kingfisher Books, 1992.

Pitkanen, Matti A. *The Children of China*. Minneapolis: Carolrhoda Books, Inc., 1990.

Reynolds, Jan. *Amazon Basin: Vanishing Cultures*. San Diego: Harcourt Brace and Co., 1993.

Stefoff, Rebecca. *Nelson Mandela: A Voice Set Free*. New York: Fawcett Columbine, 1990.

Tomchek, Ann Heinrichs. *The Hopi*. Chicago: Childrens Press, 1987.

Index

A

Academic education, 12, 72–73
  in Africa, 28–31
  in Americas, 16–19
  in Asia, 54–56
  in Australia and the South Pacific, 66–67
  in Europe and the Middle East, 41–44
  technology and, 16, 17
Acid rain, 45
Africa, 27
  academic education, 28–31
  Islamic education, 29–30
  music, 36–37
  social education, 31–34
  vocational education, 34–36
AIDS (Acquired Immune Deficiency Syndrome), 25
Algeria, 29, 30, 73
Amazon rain forest, 24–25
Americas, 15
  academic education, 16–19
  Elderhostel programs, 25
  rain-forest medicine, 24–25
  social education, 19–22
  vocational education, 23
Anthropologists, 9
Apartheid, 33, 73
Apprenticeship, 13, 36, 48–49, 73
Argentina, 20
Arizona, 20
Asia, 53
  academic education, 54–56
  social education, 56–59
  vocational education, 59–62
Auditory learning, 11
Australia and the South Pacific, 65
  academic education, 66–67
body decoration, 70–71
  social education, 67–68
  vocational education, 69–70

B

Bali, 10, 62–63
Berufsschulen, 49
Body decoration, 70–71
Botswana, 35
Brazil, 24
British Museum of Natural History, 44
Buddhism, 58–59
Bulgaria, 44

C

Calligraphy, 52
Canada, 22
Cancer, 25
China, 52, 56–58
Chugakko, 55
Circus artists, 49–50
Cities-in-Schools program, Canada, 22
Columbus, Christopher, 15
Community, 9, 19
Computers, 16, 17
Cuba, 23, 73
Culture, 9, 10, 12. *See also* Social education.
Czech Republic, 12

BEST COPY AVAILABLE

D

Dancing, 10, 62–63, 71
Democracy, 33–34, 73
Distance education, 66–67

E

Education academic. *See* Academic education.
  defined, 9–10
  democracy and, 33, 73
  environmental, 45–46, 73
  higher, 16, 18–19
  social. *See* Social education.
  vocational. *See* Vocational education.
Egypt, 47
Elderhostel programs, 25
Electronic learning systems, 16
England, 48
Environmental education, 45–46, 73
Eritrea, 28–29
Escuela en Campo (school-in-the-countryside), 23, 73
Europe and the Middle East, 39
  academic education, 41–44
  soccer, 50–51
  social education, 44–47
  vocational education, 48–50

F

Family, 9, 19, 20, 22
Faqihs, 30
Folktales, 12
France, 38, 45, 49–50

G

Games, 12, 50–51
Germany, 45, 48–49, 73
Green parties, 45–46, 73

H

Harambee schools, 31
Higher education, 16, 18–19
Hopi Indians, 19, 20–21

I

Imitation, 12, 63
India, 61–62
Indonesia, 10, 62–63
Interactive technology, 16, 17
Islam, 10, 29, 30, 47
Israel, 46–47, 73
Italy, 50–51

J

Japan, 13, 54–55
JASON Project, 17, 66
Job rotation, 60

K

Kachinas, 20, 21
Kenya, 31
Kern, Eha, 45
Kibbutzim, 46–47, 73
Kindergarten, in China, 56–58
Kinesthetic learning, 11
Koran, 10, 29, 30, 47
Kuttabs, 30, 73

L

Learning. *See also* Education.
  play and, 11–12
  as process, 11–12
Learning difficulties, 41
Legends, 12
Liberal arts, 18
Libraries, 40, 41

M

Madrasah, 30
Make-believe, 12
Maori people, 64, 68–70
Medicine, rain-forest, 24–25

Meisters, 49
Memorization, 30, 58–59
Mexico, 14, 16, 18–19, 73
Micronesia, 69–70, 73
Middle Ages, 48
Middle East. *See* Europe and the Middle East.
Mohammed, 29
Mosques, 30
Museums, 40, 41, 44
Music, 36–37
Muslims, 10
Myths, 12

N

Namibia, 32
National Center for Circus Arts, France, 49–50
Native Americans, 19, 20–21
Netherlands, 45
Nett Cultural Center, Ponape, 68
New Zealand, 68–70
Ngbaka people, 32
Niger, 30
Nigeria, 36–37

O

Oral traditions, 11, 12, 20

P

Pacific Islands, 10
Panare people, 24–25
Papua New Guinea, 70–71
Philippines, 56
Play, learning and, 11–12
Pollution, 45
Ponape, island of, 69–70, 73
Production brigades, 35
Professional careers, 13, 18

R

Rain forests, 24–25, 45
Recycling, 35–36
Religion, 20
  Buddhism, 58–59
  Islam, 10, 29, 30, 47
Russia, 41–44

S

Schools, 12. *See also* Education.
Schools-of-the-air, 66–67
Senegal, 35–36
Senior students, 25
Siberia, 6–7
Sierra Leone, 26
Sing-sings, 71
Soccer, 50–51
Social education, 12
  in Africa, 31–34
  in Americas, 19–22
  in Asia, 56–59
  in Australia and the South Pacific, 67–68
  in Europe and the Middle East, 44–47
South Africa, 33–34, 73
South Korea, 60
South Pacific. *See* Australia and the South Pacific.
Soviet Union, 41
Storytelling, 11, 12, 20–21
Sweden, 45

T

Thailand, 58–59
Tiensuu, Roland, 45
Tonga, 66
"Trust," 11
Tula, 21
Turkey, 6, 7
Twain, Mark, 9

U

United States. *See* Americas.

Universidad Nacional Autonomía de Mexico, 16, 18–19, 73
Universities, 16, 18–19

V

Venezuela, 24
Video teleconferencing, 67
Visual learning, 11
Vocational education, 13, 73
  in Africa, 34–36
  in Americas, 23
  in Asia, 59–62
  in Australia and the South Pacific, 69–70
  in Europe and the Middle East, 48–50

W

Waitangi, Treaty of, 68

Y

Yo-er-yuan, 56-58
Yoruba people, 36-37

Z

Zaire, 32-33, 37

Photo Credits

Page 8: ©Peter Cade/Tony Stone Worldwide; p. 10: © Paul Chesley/Tony Stone Worldwide; p. 11: © J. Gerard Smith/Photo Researchers, Inc.; p. 12: © James P. Blair/National Geographic Image Collection; p. 13: David A. Harvey/© National Geographic Society; p. 14: © R. Rowan/Photo Researchers, Inc.; p. 16: © David Young Wolff/Tony Stone Worldwide; p. 17: © DMNH Archives; p. 18: Albert Moldvay/© National Geographic Society; p. 20: James P. Blair/© National Geographic Society; p. 21: © Natalie Fobes/Tony Stone Worldwide; p. 22: David A. Harvey/© National Geographic Society; p. 24: Frank & Helen Schreider/© National Geographic Society; p. 27: © Leo de Wys, Inc.; pp. 28–29: © Debbie Hird/Gamma Liaison; p. 30: © S. Sprague/courtesy United Nations Photo Archives; p. 32: © M. P. Kahl/Photo Researchers, Inc.; p. 34: © South Light/Gamma Liaison; p. 37: © Scott Daniel Peterson/Gamma Liaison; p. 38: Gordon Gahan/© National Geographic Society; p. 40: O. Louis Mazzatenta/© National Geographic Society; pp. 42–43: Bruce Dale/© National Geographic Society; p. 44: © Sylvain Grandadam/Tony Stone Worldwide; p. 46: © Nancy Durrell McKenna/Photo Researchers, Inc.; p. 47: © John Isaac/courtesy United Nations Photo Archives; p. 48: James L. Amos/© National Geographic Society; p. 51: Winfield I. Parks, Jr./© National Geographic Society; p. 52: © D. E. Cox/Tony Stone Worldwide; p. 54: David A. Harvey/© National Geographic Society; p. 57: © Tomas D. W. Friedmann/Photo Researchers, Inc.; p. 59: © Paul Chesley/Tony Stone Worldwide; p. 60: H. Edward Kim/© National Geographic Society; p. 61: © Doranne Jacobson/courtesy United Nations Photo Archives; p. 63: © Mathias Oppersdorff/Photo Researchers, Inc.; p. 64: Albert Moldvay/© National Geographic Society; p. 66: © David Hiser/Tony Stone Worldwide; p. 67: Belinda Wright/© National Geographic Society; p. 69: Albert Moldvay/© National Geographic Society; p. 70: Albert Moldvay/© National Geographic Society; p. 71: © Sylvain Grandadam/Tony Stone Worldwide; p. 72: courtesy United Nations Photo Archives.

OUR HUMAN FAMILY

Not long ago, interest in multiculturalism hit North America's shores like a tidal wave. With it came a new drive to understand the traditions and beliefs of other peoples around the world. Understanding, in turn, fostered a greater appreciation and respect for the ways of life that differ from our own.

Today, as the first multicultural wave recedes, it leaves in its wake a flood of material—all of which strives to emphasize the fascinating variety among world cultures. But variety is only one part of the multicultural mosaic. As the second multicultural wave now gains momentum, it brings with it a vital need to focus not only on our differences, but also on our similarities. That's what the OUR HUMAN FAMILY series is all about.

OUR HUMAN FAMILY now brings multiculturalism around full circle. By emphasizing the common bonds that run through every human culture—those basic features of life that are shared by people no matter where they live—the series reveals and extolls the striking similarities among us all. Appreciating our similarities, as well as our differences, is what binds us together as one big "human family."

TITLES IN THE SERIES

Taking Time Out
Recreation and Play

Worlds of Belief
Religion and Spirituality

Ties That Bind
Family and Community

Lessons for Life
Education and Learning

ISBN 1-56711-127-0

A BLACKBIRCH PRESS BOOK

BEST COPY AVAILABLE